# FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

Arifbillah Hazrat Aqdas Moulana Shah Hakeem Muhammad Akhtar Saheb

(دامت برکائم)

Protecting the gaze Keep one fist beard

Protecting the heart

> Kutub Khana MAZHARI

eep the ankles exposed

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#### FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

by Arifbillah Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb

( دامت بركاتهم )

There are four actions which if one adopts, Insha-Allah, he will become Waliullah (Friend of Allah) before he passes away. With the blessings of practicing on these four actions, Insha-Allah, he will gain the ability of practicing on all the other commands of Deen. This is due to the fact that generally people find these actions difficult since it is difficult on the Nafs (the inner-self). The student who manages to answer the difficult questions in the question paper will have no problem answering the easy questions. Hence, the one who suppresses his Nafs for the pleasure of Allah Ta'ala and practices on the following actions, it will become easy for him to practice on the entire Deen and he will become the Wali of Allah Ta'ala.



#### THE FIRST ACTION

KEEP A BEARD TO THE EXTENT OF ONE FIST IN LENGTH

The following is reported in a narration of Bukhari Shareef:

خَالِقُو اللَّمُشُوكِينَ وَقِرُوااللَّحٰي وَاَخْفُو الشَّوَادِبَ وَكَانَ بُنُ عُمَرَ إِذَا حَجَّ اوِاعْتَمَرَ قَبَضَ عَلَى لِحُيَتِهِ

فَمَا فَضَلَ أَخَذَهُ (Bukhari; Vol. 2, pg. 875)

"Oppose the idolators! Lengthen the beard and shorten the moustache. When Hazrat Ibn Umar ("منى الله عنى") used to go for Haj or Umrah, he would take hold of his beard in his fist. Whatever amount of the beard was in excess of the fist, he would trim it."

In another narration of Bukhari Shareef it is narrated that Rasulullah (مَالله عليه said:

## إنُهَكُواالشُّوَارِبَ وَاعْفُوااللُّحٰى

(Bukhari; Vol. 2, pg. 875)

"Make the moustache extremely short and lengthen the beard."



It is Waajib to keep a beard to the extent of one fist. Just as it is Waajib to perform Witr Salaah and Eid Salaah on Eid-ul-Fitr and Eid-ul-Adha, similarly it is Waajib to keep a beard to the extent of one fist in length. All the four Imaams are unanimous in this regard. Allama Shaami (مرحة الشهاء) states:

اَمَّا اَخُدُ اللِّحْيَةِ وَهِي مَا دُونَ الْقُبُضَةِ كَمَا يَفْعَلُهُ بَعْضُ الْمَعَارِبَةِ وَمُخَنَّقُةُ الرِّجَالِ فَلَمُ يُبِحُهُ اَحَدُّ (Shaami; Vol. 2, pg. 123)

"To trim the beard when it is shorter than one fist in length, as practiced by some people of the west and hermaphrodites, has not been permitted by anyone."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Saheb Thanwi (גייולים) writes in Bahishti Zewar, "It is Haraam to shove the beard as well as to trim it to less than the length of one fist."

(Bahishti Zewar; Part.11, pg. 115)

The word "Daarhi" (urdu word for beard) comes from the word "Daarh" (jaw). 1

<sup>&</sup>lt;sup>1</sup>The urdu has been derived from the orignal Arabic Word Lihya which comes from the Arabic Word "Lahyum" (jaw) (Translator)



Therefore, the beard should be to the extent of one fist under the chin as well as to the right and left (to the end of the jaw on either side). It is Waajib to grow the beard to one fist length on all three sides. Some people grow the beard to one fist under the chin but trim it to less than a fist on either sides. This is incorrect. If any one of the three sides the beard has been shortened to lesser than one fist to even the extent of one grain of rice (a few millimetres), this action will be harram and a major sin.

#### THE SECOND ACTION

TO KEEP THE ANKLES EXPOSED i.e. NOT TO COVER THE ANKLES WITH THE TROUSER, PANTS, ETC.

It is Haraam and a major sin for males to cover their ankles with their garments.

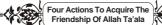
The narration of Bukhari Shareef states:

مَا اَسُفَلَ مِنَ الْكِعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

مَا اَسْفَلَ مِنَ الْكُعُبِيْنِ فَفِي النَّارِ :Bukhari; Vol. 2, pg. 861, Topic

"Whatever portion of the ankles is covered by any garment (such as the pants, lungi, kurta, turban, sheet, etc) will be in the fire."







It is clearly understood from this narration that to cover the ankles is a major sin since the warning of punishment of the fire of Jahannum is not given with regard to minor sins. In Bazlul Majhood, the commentary of Sunan Abu (رثمة الترعلي) Dawood, Allama Khaleel Ahmad Saharanpuri writes that "Izaar" in the above Hadith refers to every such garment that covers the ankles from above such as the pants, Jungi, kurta, etc. To cover the ankles with such garments is forbidden. "Izaar" does not refer to anything that is worn from below such as socks. Hence, there is no sin in covering the ankles with socks. Therefore, if somebody really wishes to cover his ankles, he should wear socks. The prohibition of covering the ankles with garments worn from above is applicable in two conditions only.

(1) While standing (2) While walking Thus, while sitting or reclining if the ankles are covered by one's *Izaar*, there is no harm. Some people are under the serious misconception that it is only necessary to expose the ankles in *Salaah*. Therefore, upon entering the *Masjid* 



they fold up their pants and expose their ankles and upon leaving, once more unfold the pants. It should be remembered well that the prohibition of covering the ankles is not restricted to Salaah. The ankles must remain uncovered by one's pants, kurta, etc, while standing or walking or else one would be committing a major sin.

Allama Khaleel Ahmad Saharanpuri (رثمة الشملي) also states:

## وَهَلَا فِي حَقِّ الرِّجَالِ دُوُنَ النِّسَاءِ

"This command (of uncovering the ankles) applies to males and not to females."

(Bazlul Majhood; Vol.6 pg. 57, The Chapter on Clothing)

Once a Sahaabi (شن الله عنه) said to Rasulullah

إِنِّي حَمِشُ السَّاقَيُنِ

"My shins have dried up."

What this meant was that due to the narrowness of my shins (including my ankles) having dried up and becoming thin and unsightly,





l wish to cover my ankles. However, Rasulullah (مَالُسُونِكُ ) did not permit him to do so. Instead, he said:

إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْبِلَ

"Verily Allah Ta'ala does not love the one who covers the ankles."

(Fathul Baari; Vol. 10, pg. 264)

Dear friends! Ponder! Is it wise that one should deprive himself of the love of Allah Ta'ala by means of covering his ankles? On another occasion Rasulullah (مثني الشعنية) said to a Sahaabi (رشي الشعنية) whose sheet was dragging on the floor:

اَهَالَكَ فِيُّ اُسُوَةٌ

"Is there not an example for you in my way of life?"

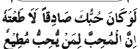
(Fathul Baari; Vol. 10, pg. 263)

The question is actually an affectionate warning! Thus, the mere claim of love is not sufficient. Love in reality forces one to follow his beloved.

The poet expresses this in the following couplet:







"Had you been true in your love, you would have obeyed him, verily the lover is obedient to the beloved."

The dictates of the love for Allah Ta'ala and His Rasul (امَاللهُ اللهُ اللهُ demands that we do not disobey them. If we obey every command of His, then we are indeed true in our claim of love.

## THE THIRD ACTION PROTECTING THE GAZE

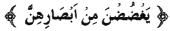
In this time and age there is great neglect in this regard. Many people do not even regard the casting of lastful glances as a sin where as Allah Ta'ala has given the command of protecting the gaze in the *Qur'aan Shareef*. Allah Ta'ala says:



"Say (O Nabi) to the believers that they should lower their gazes."



This refers to not looking at Non-Mahram\* women. Likewise, they should not gaze at beardless youth. In fact, even if a youngster's beard has grown to some extent but one still finds the heart somewhat inclined towards him, then to look at him is haraam. The crux of the matter is that any such face which one derives haraam pleasure from gazing at, it is haraam to look at such a face. The protection of the gaze is such an important aspect that Allah Ta'ala has separately commanded the women to also guard their gazes. Allah Ta'ala says:



"And say to the believing women that they should lower their gazes"

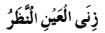
This aspect is unlike the commands of Salaah, fasting and other injunctions wherein the women have not been given an independent command. Rather the males have been addressed and women have been included in these commands on the basis of being subservient to men.

<sup>\*</sup> A woman with whom one is permitted to marry.





In the narration of *Bukhari Shareef* it is reported that Rasulullah (مَالله عليه said:



"Casting lustful glances is the fornication of the eyes."

(Bukhari Shareef; Vol. 2, pg. 923)

One who casts lustful glances and is indulging in fornication cannot even dream of becoming a *Wali* of Allah Ta'ala unless he sincerely repents from this evil.

In another narration Rasulullah (مَالُلُمُولِيكُ) is reported to have said:

## لَعَنَ اللهُ النَّاظِرَ وَالْمَنُظُورَ إِلَيْهِ

"May the curse of Allah Ta'ala be upon the one who casts lustful glances as well as the one who emerges in such a manner that lustful glances are cast at one."

(Miskaat Shareef pg. 270, the book of Nikah, Chapter on looking at a woman for proposal)



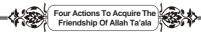


In this Hadith, Rasulullah (المالية المالية) has cursed both the person who casts lustful gazes as well as the one who is gazed at (due to not adopting the Hijaab). Those who fear the curse of the Auliya and pious people should fear the curse of Rasulullah (المالية ), since piety is acquired in becoming true slaves of Rasulullah (المالية ). Therefore, if an accidental gaze falls upon a beautiful face, turn the gaze away immediately. Do not allow the gaze to remain on the face even for one moment.

It is clearly understood from the verses of Qur'aan Shareef and the Ahadith that the one who casts lustful glances has been given the following three evil "titles".

- Disobedient to Allah Ta'ala and His Rasul (مَالله عليه عليه).
- 2. Fornicator of the eyes
- 3. Accursed

If one is addressed with any of these titles, one will be extremely hurt and displeased. Thus, if one wishes to remain safe from these titles, it is necessary to guard the gaze.



Some people object and say, "What have we done? We did not take anything or do anything to anybody. All we have done is cast a glance. These Molvis needlessly frighten us." Nay, the Molvis are not frightening you. Allah Ta'ala and His Rasul is prohibiting you. The Molvis do not make any Mas'ala (law of Deen). They merely explain the laws of Deen. The verses of the Qur'aan and the Ahadith presented above, are these the sayings of any Molvi? Furthermore, I say to such people who claim that we have taken nothing and done nothing but only cast a alance that if your casting a glance is such an insignificant act, then why are you casting glances? Simply forsake casting lustful glances! Thus, it is obvious that they are taking something and doing something when casting glances. What they are taking and doing is actually deriving haraam pleasure which they "import" into their hearts. As a result their hearts become ruined. When one casts lustful glances one becomes distanced away from Allah Ta'ala to such an extent that in no other sin one is distanced away so far. The gibla of the heart

completely changes. The heart that was directed towards Allah Ta'ala turns 180 degrees away towards the person one had glanced at. It is as if the heart has turned around completely to face the object of the lustful glance and has turned its back to Allah Ta'ala. Hence, whether the person is performing Salaah, reciting the Qur'aan Shareef or anything else, that beautiful face is in front of him. When in solitude, also the mind is still engrossed in the same beauty.

Now, instead of the remembrance of Allah Ta'ala, the remembrance of that beautiful person is in the heart. The heart is not subjected to such destruction by means of any other sin. For instance, a person has missed his Salaah, or he has spoken a lie, or he has harmed somebody, his heart will turn away from Allah Ta'ala by 45 degrees. However, he will repent and seek the forgiveness of those he has harmed and his heart will once again be directed towards Allah Ta'ala. On the contrary, the sin of casting glances is such that a person becomes completely unmindful of Allah Ta'ala and the love of the person he has gazed at settles in



his heart. As a result, some people even lost their *Imaan* at the time of death.

Allah Ta'ala declares in a Hadith-e-Qudsi:

إِنَّ النَّظُرَ سَهُمُّ مِّنُ سِهَامِ اِبْلِيْسَ مَسْمُومٌ مَنْ تَرَكَهَا مَخَافَتِي أَبُدَلْتُهُ الْمِكَانَ يَجدُ حَلاوَتَهُ فِي قَلْبِه

"Verily the evil glance is a poisonous arrow from the arrows of shaytaan. The one who will forsake casting an evil glance out of My fear, I will give him in return such Imaan the sweetness of which he will taste in his heart".

(Kanzul Ummaal; Vol.5, pg. 328)

In other words, he will physically acquire the sweetness of *Imaan* which will be present in his heart. This is not some world of fantasy or imagination. It is the revelation of Allah Ta'ala. Allah Ta'ala has not instructed us to merely imagine that the sweetness of *Imaan* has entered the heart. Rather he has declared the word ( ) which means that you will physically experience the taste of *Imaan* and find it present in your heart.



Dear friends! Practice on this prescription (of abstaining from lustful glances) and see the effects for yourself. The heart will experience such sweetness of *Imaan* that as a result the value for the kingdoms of the seven continents will perish from one's heart. Allama Abul Qasim Qushairi writes in Risala Qushairiya that by the injuction of guarding the gaze Allah Ta'ala has taken away the pleasure of the eyes but in return He has granted the non-perishable sweetness of *Imaan*.

Mulla Ali Qari (رقمة الله عليه) writes:

"It has been narrated that once the sweetness of Imaan enters the heart, it never leaves it." (Mishkaat; Vol. 1, pg. 74)

Mulla Ali Qari (رمية الله علي) comments upon this statement and declares:

## فَفِيهِ إِشَارَةً إِلَى بَشَارَةٍ حُسَنِ الْحَاتِمَةِ

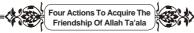
"In this is the indication towards the glad-tidings of death upon Imaan." (Mirqaat)

The reason for this is obvious since when Imaan will never leave the heart after having entered, death will also come upon Imaan. Thus, protecting the gaze is a guarantee for death upon Imaan. Friends, nowadays this great wealth of gaining death on Imaan is being distributed in the bazaars, at airports and stations. In these places, protect the gaze and gather the treasure of the sweetness of Imaan. Hence, acquire the guarantee of death upon Imaan. Therefore, I say that if in these times there is an excess of nudity and shamelessness, there is also an abundance of the sweetness of Imaan. Protect the gaze and partake of the halwa (sweetmeats) of Imaan.

#### THE FOURTH ACTION

PROTECTING THE HEART

Together with protecting the gaze, it is also necessary to protect the heart. Some people protect the gaze of the eyes but do not protect the gaze of the heart. This means, that they protect the eyes from casting lustful glances but they do not protect the heart from thinking of beautiful faces. By means of such thoughts



and imaginations they derive haraam pleasure. One should understand well that this is also haraam. Allah Ta'ala declares:

## ﴿ يَعْلَمُ خَائِنَةَ الْآعُيُنِ وَمَا تُخُفِي الصُّلُورُ ﴾

"Allah Ta'ala knows the deception of the eyes and the secrets of the hearts."

Allah Ta'ala is aware of the haraam pleasure that you derive in your heart. One buzurg states:

The deceptions of the eyes and the secrets of the hearts, You are all aware, O the most Independent One.

It is not sinful if the previous sins come to mind. Rather, it is sinful to bring these thoughts to mind. If an evil thought comes to mind, one will not be taken to task for it. However, when an evil thought comes, it is haraam to thereafter entertain that thought (by thinking further about it), or to deliberately think of the past sins and derive pleasure from it, or to plot committing a sin in the future. These aspects will incur the



displeasure of Allah Ta'ala. Another severe harm of thinking of evil is that the desire to commit sins is intensified. As a result there is a grave danger that one will become physically involved in sin.

May Allah Ta'ala protect us and save us from all these haraam actions. By the barakah of being protected from these sins it will Insha-Allah become easy to remain safe from all other sins.

Note: The above mentioned actions (leaving the beard equal to one fist and wearing the garments above the ankles) are for men to practice upon. Women on the other hand should practice on the following two actions in addition to safeguarding the eyes and the heart, in order to attain the friendship of Allah Ta'ala:

#### (1) SHAR'I HIJAB (PARDAH)

One sin which has become very wide-spread and common these days is not adopting the SHAR'I HIJAB, PARDAH. Let alone the common people, the elite and so-called "religious"



people are also involved in this vice of not adopting Shar'i Hijab from ghair-mahram relatives. Some women wear the Burqah from head to toe when they leave the home but they do not adopt the Hijab from ghair-mahram male relatives whereas this is also a command of the Shariah. Actually, adopting Hijab from ghair-mahram male relatives needs to be given more importance due to the fact that one comes into contact more with relatives than with strangers. Therefore, one should be more cautious in this regard.

(i) The following male relatives are *ghair-mahram* and it is compulsory to adopt *Hijab* from them:

- 1- Maternal aunt's husband
- 2- Paternal aunt's husband
- 3- Male cousins from paternal uncle
- 4- Male cousins from paternal aunt
- 5- Male cousins from maternal aunt
- 6- Male cousins from paternal aunt
- 7- Sister's husband
- 8- All male relatives of the husband except father-in-law. One should take special

caution in regards to brother-in-laws.

One woman asked Rasulullah ( as to whether she should adopt the Hijab from her brother-in-law. Rasulullah ( replied, "The brother-in-law is death." Meaning just as death puts an end to life similarly by not adopting Hijab from the brother-in-law will put an end to one's Deen. Therefore, one should fear the brother-in-law just as one fears death. This is because there is more Fitnah involved and that is why Rasulullah ( emphasised this more and warned us in regards to it.

آج کل پردہ دری کا یہ نتیجہ لکلا جس کو سمجھ تھے کہ بیٹا ہے محصتیجہ لکلا

This is the consequence of not adopting the Hijab, Who you thought was the son turned out to be the nephew!

Adopting Hijab does not mean keeping yourself locked behind close doors. Rather if the house is small then one should fully

wrap oneself properly with a large shawl, covering the face and the body, and continue to do the house work. But if there is no one else in the home then it is not proper to be alone with any *ghair-mahram* male relative. Also it is not permissible to speak to *ghair-mahrams* without necessity. If there is a need to ask to bring groceries or other household needs, then one should ask with a heavy voice from behind a curtain or barrier.

(i) One should not eat together on the same table cloth with ghair-mahram male relatives. Either all the spouses should eat together or men should eat separately and women separately.

Another important point which must be taken into consideration is that young childern are adopted and when they grow up and reach adolescence, the women of the house tend to say, "Oh! What Hijab is there from him? I have cleaned his nappies and took care of him since he was a baby!" Understand this point well: The rules and regulations of Shariah





pertaining adolescence are separate and the rules and regulations pertaining adulthood are totally exclusive. What does cleaning nappies have to do with anything? You cleaned your own child's back-side and private parts when he was a baby, do you do the same thing when he grows up and becomes a man? Obviously not. This is because the ruling changes in adulthood. Now, if after adulthood the ruling changes for one's own child, one's own flesh and blood, then what do you think about that adopted child who is not even your own? Not adopting Shar'i Hijab from such people is a major sin. Similarly, another disease which has become very widespread these days is to regard someone as one's "brother" or "sister" when in actual fact he or she is not so. No one can simply become your lawful brother or sister by word of mouth. It is compulsory to adopt Hijab from him.

Allah Ta'ala says in the Qur'aan Majeed:

"(And tell the believing women) that they must





not expose their beauty/adornment except to their husbands."

(Surah Nur: Verse No. 31)

﴿ وَإِذَا سَالْتُمُوهُنَّ مَتَاعاً فَسُئُلُوهُنَّ مِنْ وَّرَاءِ

حِجَابٍ ﴿ ذَٰلِكُمُ اَطُهَرُ لِقُلُوبِكُمُ وَقُلُوبِهِنَّ ﴾

"And when you ask anything from them, ask them from behind a curtain. That is better for the purity of your hearts and their hearts"

(Surah Ahzaab: Verse No. 53)

﴿ يَااَيُّهَا النَّبِيُّ قُلُ لِأَزُواجِكَ وَبَنْتِكَ وَنِسَآءِ الْمُومِينُنَ يُدُنِينَ عَلَيْهِنَّ مِنُ جَلَابِيبُهِنَّ م ﴾

"O Nabi! (مَالُهُ الْهُوَلِيَّة), tell your wives and your daughters and the believing women that they should draw down their shawls over them."

(Surah Ahzaab: Verse No. 59)

## ② THE RIGHTS OF THE HUSBAND

The second action in order to attain the friendship of Allah Ta'ala for women is to





fulfil the rights of the husband. Through the blessings of this action an incredible amount of closeness to Allah Ta'ala will be attained.

Allah Ta'ala has granted the husband certain rights which must be fulfilled and has bestowed him superiority. He has made the husband an authority over the wife. This is why pleasing the husband is considered a great act of worship and displeasing him is regarded to be a grave sin. Rasulullah (Allah) has said:

"That woman who performs her 5-times Salah, observes the fast of the month of Ramadhan, stays with chastity and obeys her husband, then she has a choice to enter Jannah through any of the eight gates of Jannah which she desires."

(Narrated by Abu Nu'aim in Hiyah, Mishkaat; pg.281)

In another *Hadith* narrated by *Tirmizi*, Rasulullah (صَالِهُمُ السَّالِيَةِ ) says:

"That woman who leaves this world in such a state in which her husband is pleased with her will enter Jannah."

In another Hadith also narrated by Tirmizi,





"If Allah Ta'ala were to command the creation to prostrate to anything besides Him, then He would have commanded the woman to prostrate to her husband."

TRANSLATOR'S NOTE: This Hadith Shareef clearly emphasizes how important it is to obey and please the husband. It does not mean the woman should literally prostrate to the husband.

In another *Hadith Shareef* narrated by *Tirmizi*, Rasulullah (مَالُهُ اللهُ اللهُ عَلَيْهُ ) says:

"If a man calls his wife to fulfil his sexual desires, then she should not delay. Even if she is called at the time when she is cooking on the stove."

In another Hadith Shareef narrated by Bukhari and Muslim, Rasulullah (مَالُهُ الْمِعَالِيَةُ عَلَيْهِ ) said:

"The woman who does not come to lay with her husband when he calls her, the angels send curses upon her till morning."

NOTE: If the woman has a valid Shar'i excuse or sickness, i.e. she is in her menstral period,





or she has flu etc. then this is a valid reason for her not to come to her husband when he calls her for sexual intercourse.

Rasulullah (مَالُلُهُ mentions in another Hadith Shareef narrated by Tirmizi and Ibn Majah:

"That woman who displeases her husband in this world then the women of Jannah (which have been promised for those pious Muslim men who will enter Jannah) say:

"May you be destroyed! do not trouble him for he is but with you for a couple of days and he will be coming to us soon!"

Rasulullah (مَالُسُمُونِيةُ mentions in another Hadith Shareef:

"There are 3 types of people whose Salah is not accepted nor any of their good deeds. One of them is that woman whose husband is displeased with her."

(Musanna Ibn Abi Shaibah; Vol. 1, pg. 358)

In other narration it is mentioned that a person asked Rasulullah (مَالُلُمُ عَلِيثُهُ) as to who is the most virtuous and pious of all women. Rasulullah (مَالُلُمُ عِلَيْكُ) replied:



"That woman who when her husband looks at her he becomes happy and when he says something to her she listens and obeys, and she protects her chastity and she does not squander her husband's wealth."

The husband also possesses this right that she should not perform any NAFL IBADAT (voluntary worship) except with his permission. She should not perform any NAFL fasts nor NAFL SALAH.

He also possesses the right that the wife should not remain untidy, dirty or unattractive in front of him. Rather she should try her best to make herself attractive to him in such a way by which he becomes pleased.

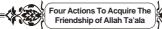
Another right which the husband has over the wife is that without his permission she should not leave the house, whether it is to her relatives or to strangers.

#### RECOMMENDATION

Concerning the rights of the husband, refer to my lecture: حقوق الرجال RIGHTS OF THE HUSBAND.

INSHA-ALLAH, it will prove to be very beneficial.







## TO ACQUIRE TAWFEEQ (ABILITY) TO PRACTICE ON THE ABOVE FOUR ACTIONS COMPLETE THE FOLLOWING FOUR TASBEEHAAT

In order to save oneself from the four haraam actions that have been discussed above, one must regularly fulfil the following four Wazaaif (daily practices). Women should only fulfil the last two Wazifas. In addition to this, they should recite ייש אוטולה 100 times daily. By completing these Wazaaif ones Rooh (soul) will gain great strength. When the Rooh gains strength, it will become easy to refrain from sins.

### (1) RECITE עוֹל וְעֹׁ וֹעֵי 100 TIMES

Rasulullah (صَالَهُ عَلِيكُ ) is reported to have said:

"There is no veil between اللهُ إِلَّا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ Allah Ta'ala." (Mishkaat; pg. 202)

When the slave of Allah Ta'ala recites this Kalimah on the earth, his recitation reaches the Arsh-e-Azam (Grand Throne) of Allah Ta'ala.





#### The Manner Of Reciting אַ וְנֹגֹי וְלֵּצְוֹשׁ בֹּי

When saying (الْإِللَّٰهُ) lightly ponder that my (الْإِللَٰهُ) has reached the Arsh-e-Azam. When reciting (اللَّالِيَّةُ) lightly ponder once more that through a pillar of light the Noor of Allah Ta'ala is entering my heart from the Arsh-e-Azam. Ponder over this very lightly. Do not unduly pressure the mind. After reciting (اللَّا اللَّهُ and complete the Kalimah.

#### (2) RECITE الله الله 100 TIMES

lt is Waajib to recite (جَلُّ جَكُلاً) upon taking the name of Allah Ta'ala the first time. What this means is that in any one gathering when the name of Allah Ta'ala is taken, it is Waajib in that gathering to say at least once (حَلُّ جَلُاكُ). The name of Allah Ta'ala should be taken with great love. While reciting (الله الله) imagine that there is one tongue in the mouth and another tongue in the heart. Think that both are





simultaneously saying (ﷺ). Also imagine that (ﷺ) is emanating from every pore of my body. To ponder very lightly on the above is sufficient. Undue pressure should not be put on the mind. If, during the course of Zikr, the following couplet of this servant is recited now and again you may find even more pleasure in the Zikr:

Allah! Allah! How sweet a name is it! It is the wine and goblet of the lovers.

#### (3) RECITE ISTIGHFAAR 100 TIMES

The following Istighfaar may be recited:

"O My Rabb, forgive my sins and shower Your Mercy upon me. For verily You are the One Who shows greatest Mercy."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Thanwi Saheb رنج الشعل) as mentioned four Tafseers (commentaries) of the word "Mercy":



#### TAWFEEQ-E-TA'AT

(THE ABILITY TO DO RIGHTEOUS ACTIONS)

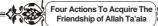
Due to the evil of sins, the ability of worshipping Allah Ta'ala and being obedient to Him is snatched away. Hence, the servant seeking forgiveness from Allah Ta'ala is in reality requesting this mercy. It is as if he is beseeching Allah Ta'ala to once again grant him the Tawfeeq to worship Him and be obedient to Him that very Tawfeeq which was snatched away due to his sins. He is actually pleading, "O Allah! I have now begged forgiveness for my sins. Therefore, once again grant me Your Tawfeeq."

#### 2 INCREASE IN SUSTENANCE

As a result of sins, one's sustenance is also restricted. Hence, by seeking forgiveness the servant is saying: "O Allah! increase my sustenance and grant me Barakah (blessings) therein." Barakah means قليل كثيرالشع something which though it is little in quantity, its benefit is very great.

(3) FORGIVENESS WITHOUT ACCOUNTABILITY
The third Tafseer of "Rahmat" is "forgiveness"







without accountability." By seeking forgiveness the person is pleading: "O Allah, on the Day of Judgement do not take us to account for our deeds." Rasulullah (مَاللُّمُ has said:

## مَنُ نُو قِشَ عُدِّبَ

This means, the one who is taken to task (made to give an account of his deeds) will be punished. Therefore, on the Day of Judgement forgive us without taking an account of our deeds.

#### (4) Entry Into Jannah

The fourth Tafseer of "Rahmat" is direct entry into Jannah. The one seeking forgiveness is asking, O Allah! I have begged forgiveness for my sins. Hence, do not punish me on the Day of Judgement. Without any punishment enter me directly into Jannah."

#### (4) RECITE DUROOD SHAREEF 100 TIMES

Recite the following Durood Shareef 100 times daily:

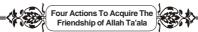
This concise Durood Shareef is narrated in the Hadith.

32

My first Shaikh, Hazrat Moulana Shah Abdul Ghani Phoulpoori (رحمة الشاطية) has explained a beautiful manner of reciting Durood Shareef. He says, "When reciting Durood Shareef imagine you are standing at the Rawdah Mubarak. From the countless blessings that are being showered upon Rasulullah (مالله المنافية), some droplets are falling on you as well."

Qutbul Aalam Hazrat Moulana Rasheed Ahmad Gangohi (رعة الشاعلي) was asked, "Should Istighfaar be recited first or Durood Shareef?" He enquired, "Do you wash your dirty clothes first or do you first apply Itr (Perfume)?" Therefore, one should first cleanse his soul from the filth of sin by means of Istighfaar and then perfume his soul with the recitation of Durood Shareef.

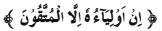
By reciting the above four Tasbeehaat with punctuality, the heart will be filled with Noor and the soul will be strengthened. One will then be greatly perturbed by the darkness of sin. This is the difference between a zaakir (one who makes zikr) and a non-zaakir that even if the zaakir has to err, he will immediately



perceive the darkness of the sin. He manages to perceive this darkness since he is one who possesses light. As soon as the darkness comes, he is immediately perturbed. Hence, he immediately seeks forgivness from Allah Ta'ala and having made up for the sin that he has committed he once again regains the *Noor* from Allah Ta'ala. Unlike the *non-zaakir*, the one who does not make *zikr* is like a blind person who cannot even perceive the darkness.

Thus, by the punctual recitation of these Tasbeehaat, Insha-Allah the Rooh (soul) will be greatly strengthened and be able to combat the Nafs (innerself) and shaytaan. It will also become very easy to refrain from the four sins mentioned earlier. Eventually a day will then come when he will no longer have the courage to the sin any more.

The friendship of Allah Ta'ala is dependent upon refraining from sins. Allalh Ta'ala says:



"None are His friends except the one who abstain from sins."



Thus, the basis of the friendship of Allah Ta'ala is Taqwa. In fact, the greatest stage of Wilaayat, which is Siddiqiyyat, is also dependent on Taqwa. The greater one's Taqwa, the greater friend of Allah Ta'ala he will be. The reason for this is that upon refraining from sin his heart will be grieved and he will have to gulp the bitter sip of patience. Upon this sacrifice, Allah Ta'ala endows him with the great gift of His friendship.

May Allah Ta'ala grant us the ability to practice upon this advice. May He grant us perfect *Taqwa*. Despite the fact that we are not deserving.

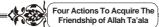
May Allah Ta'ala, merely out of His grace, cause us to reach the highest point of the stage of Siddiqiyyat. (the highest rank of Wilaayat).

#### AAMEEN

آ فآبت بر حدث بامی زند لطنبِ عام تو نمی جوید سند

O Allah! when the rays of Your sun falls on even filth, It does not deprive it of Your blessings







since Your grace does not search for ability (to shower Your blessings)."

Hence, O the Sun of Grace! Allow even a single ray of Your grace to fall on unworthy ones like us. Attract us towards Yourself and make us devoted to You.

#### Aameen

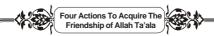
رَبَّنَا تَقَبُّلُ مِنَّا إِنَّكَ ٱنْتَ السَّمِيعُ الْعَلِيمُ

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مایوس نہوں اہلِ زمیں اپنی خطاسے تقدیر بدل جاتی ہے صطری وعاسے

Do not, O inhabitants of the earth, become hopeless over your mistakes, Fate changes by the supplication of a restlessly broken heart.



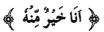


#### **TWO MURAQABAHS**

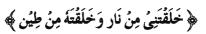
(MEDITATIONS)

# FOR SAFEGUARDING THE FRIENDSHIP OF ALLAH TA'AI A

There are two Muraqabahs (meditations) which if they are practiced upon on a daily basis, will save one from the destructive disease of Kibr (pride and vanity) Insha-Allah Ta'ala. This disease is so detrimental that it comes in a Hadith Shareef that anyone who has pride in his heart equal to even a mustard seed will not enter Jannah (paradise). It was this very disease which caused Iblees to become rejected from the court of Allah Ta'ala and made him say;

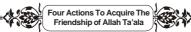


"I am more superior than him (Adam 🕮)"



"You have created me from fire and him (Adam (Ad





Due to this "superiority complex" within him, that wretched fool objected against the command of Allah Ta'ala with this thought in mind: how can that which is superior, bow down to a creation which is inferior? Therefore, he who follows in the footsteps of Iblees, i.e. breeds pride and vanity in his heart, will also end up to be rejected from the court of Allah Ta'ala. Therefore, the following two meditations will, Insha-Allah, serve as a protection and shield from becoming wretched and rejected from the court of Allah Ta'ala. Through the blessings of these meditations pride cannot come about in the heart. Furthermore just as it is important to perform good deeds it is likewise critical and necessary to safeguard those good deeds. Thus, these two Muragabahs will also be a means of guarding the actions of Wilayat (friendship) Insha-Allah.

Now, if someone poses the question as to what is the proof for meditation. In answer to this my Shaikh, Hazrat Moulana Shah Abdul Ghani Saheb Phoolpuri (رهة الشياع) used to say that the proof for meditation is in the Hadith:



### رَاقِبِ اللَّهَ تَجِدُهُ تُجَاهَكَ

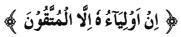
"Ponder and meditate upon Allah and you will find Him before you."

The Sufiyaa-e-Kiraam who have made Muraqabah and meditation a practice have done so due to the Hadith narrated in Bukhari Shareef known as Hadith-e-Ihsaan, wherein it is stated:

# أَنُ تَعُبُدَ اللَّهَ كَا نَّكَ تَرَاهُ

"That you worship Allah Ta'ala as if you see Him."

One who has reached this stage, how can he then commit sins? And he who abstains from sins becomes the *Wali* of Allah. This is due the fact that *Taqwa* (abstention from sins) is the foundation of *Wilayat*. Allah Ta'ala says:



"Only those are His friends who abstain from sins."



Unfortunately, these days some deviant, ignorant and fake Sufis are performing all sorts of "meditations" in which they are supposed to see a point of light gradually increasing and transforming into different colors or they are supposed to meditate that they are flying from the earth to the skies. If they do not start seeing light filling up the entire earth and skies then they are told to remain sitting silent in one place until they see something. The end result of such ignorant meditations is that people will end up becoming mad. Therefore, it is extremly necessary for us to understand that this is absolutely NOT the purpose of meditation. Rather the objective of Muragabah (as mentioned above) is that such a realisation of Allah (Omnipresence) enters the heart that one remains safe from disobeying Allah Ta'ala, because through disobedience one becomes deprived of Allah's love and friendship.



#### **MURAQABAH NO.1**

# مَا أَصَابَكَ مِنُ حَسَنَةٍ فَمِنَ اللَّهِ . الخ

The first Muragabah is as follows:

Whenever one performs any good deed then one should not consider it as one's own achievement and perfection. One should consider it to a bestowal from Allah Ta'ala. This is not some imaginative fantasy, rather it is reality. Allah Ta'ala says:

"If any goodness reaches you then it is from Allah."

(Surah Nisa: Verse No. 179)

If one performs any good deed such as: giving a brilliant lecture or speech, writing a good article or book, being able to teach in a good way, propagating and doing *Tableegh* work, gaurding the eyes and the heart from unlawful beauties, spending money in Allah's path, etc.



then one should not consider it as one's own accomplishment and master piece. Rather one should regard such "achievement" to be the bestowal and endowment of Allah Ta'ala, the sheer grace of Allah Ta'ala.

Manure is put at the roots of a rose bush. Now if beautiful and fragrant roses bloom from that rose bush then is this the accomplishment of the manure? If it were the accomplishment of the manure then only foul smelling flowers would have come out. But due to the fact that sweet-smelling roses blossomed from foulsmelling manure, is a clear proof that this is in actual fact the bestowal of Allah and His absolute perfection. Similarly, we have been created from مَآءِ مُهِين (a dirty drop of fluid). We are the combination of our father's sperm and mother's menses. Therefore, impure and evil actions are not far-fetched for such a creation whose essence is from impure substances. Thus, if pure and good actions are carried out of the sheer فَمِنَ اللَّهِ out of the sheer grace and mercy of Allah Ta'ala.

Similarly, if sand or dust happens to shine brightly then this is not the doing of the dust, it is the affect of the rays of the sun which are reflecting on the dust. If the sun's rays are removed from the dust then the dust will immediately become dull and lusterless.

In this verse:

"Any good which reaches you is from Allah..."

Allah Ta'ala has remedied the detrimental disease of pride and vanity. In this verse, there is a lesson for us not to consider any of our doings to be our own achievements and or accomplishments. Rather any good that we may happen to do, should be attributed to the bestowal, the assistance and the *Taufeeq* of Allah Ta'ala (ability granted to us by Him).

Just as a loving father takes the hand of his small child and makes him write something on a piece of paper and thereafter congratulates him saying, "Very good, how well you have written!".



#### Four Actions To Acquire The Friendship of Allah Ta'ala



This is exactly the case with our good actions: Allah Ta'ala grants us *Taufeeq*, and thereafter out of His infinte Mercy attributes those very actions towards us.

My couplet concerning this is as follows:

The bestowal of Taufeeq (ability) to perform good deeds is also His grace. And attributing those good deeds to us is grace upon grace. My Shaikh, Shah Abdul Ghani Saheb (נهمة الشَّرَافية) used to say that Allah Ta'ala says:

"A sufficient recompense, a bestowal from Your Sustainar and Nourisher..."

But how can the reward be unlimited whereas our actions are limited? It can only be said that this recompense is but His bestowal and grace. The ability to abstain from evil deeds, performance of good actions, remembering Him, all of these are nothing but His bestowal, grace and benificience. None of these actions are our accomplishments. One *Buzurg* has said:

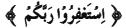
Love has given announcement in both the worlds.

Whoever the Beloved has chosen for His love only he shall remember Him.

Similarly, whatever sins and mistakes we commit then this is from our own misdoings. This is alluded to in the following statement of the verse:

Any evil which reaches you is from your own *Nats*. It is nothing but the rage, rebilliousness, boldness, foolisness, impurity and filth of your *Nats*.

Allah Ta'ala enjoins good actions and forbids evil. To attribute evil actions towards Allah Ta'ala is KUFR. Therefore, Allah Ta'ala is saying that whatever evil you commit, consider it to be your own misdoing and regretfully seek repentance from it.



"Seek forgiveness from Your Nourisher."

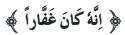
Allah Ta'ala has commanded us to seek forgiveness from Him. But why has He used the word (Nourisher)? The wisdom behind this is that every nourisher loves that which it nourishes and sustains. Similarly, the thing which is nourished and looked after also has love for its nourisher. It is for this very reason that a small child is always seen running to its mother. Because that child knows that it is my mother who is looking after me and nourishing me. Even if you raise an animal and look after and nourish it, it will follow you wherever you go for it knows and sense that you have looked after it. By using

the word () RABB (Nourisher) both the love of the Nourisher and Sustainer and that which is nourished and sustained is established.

By using the word (A) RABB (Nourisher and Sustainer) it is being said to us that I definitely do have love for you, but you also have love for Me as well. Love is a mutual thing.

From both sides have indications been made, We have become Yours and You have become ours.

Allah Ta'ala is giving us hope of forgiveness. Due to the fact that He loves us, if we ask forgiveness from Him then He will definitely forgive us.



"Verily, He is Extremely Forgiving."

Thus why should we not have hope in His forgiveness?

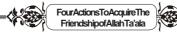
Therefore, every good deed should be considered to be the bestowal of Allah Ta'ala and every sin to be the misdoing of the Nafs. One should be thankful for His bestowal and ashamed of one's own misdeeds. He who keeps himself between "Bestowal" and "misdeed" will remain safe from PRIDE. And he who remains safe from PRIDE then Insha-Allah he will remain safe from ever becoming rejected from the court of Allah.

#### **MURAQABAH NO. 2**

TO CONSIDER ONESELF THE LOWEST OF ALL CREATION

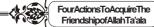
The second meditation to protect oneself from the detrimental disease of pride and vanity is to consider oneself to be inferior than the entire creation.

Hakeemul Ummat Mujaddidul Millat Hazrat Moulana Ashraf Ali Saheb Thanwi (رهية الشوالي ) used to say:



"I am worse than every Muslim טֿושל (FIL-HAAL) (as far as my present condition is concerned) and I am worst than every disbeliever and animal שֿוּשׁל (FIL-MA'AL) (as far as the future is considered.")

In other words, it is incumbent on every individual to believe that as far as my present condition is concerned every Muslim is better than me no matter how much of a sinner, drunkard, or fornicator he may be. This is because it may well be possible that in spite of his sins he might have such an action or a good deed in his account which is accepted in the court of Allah Ta'ala because of which Allah Ta'ala will pardon him on the Day of Judgment. On the other hand, it may well be possible that I have such a despicable and evil action in my account which has caused me to be hated and despised in the court of Allah Ta'ala because of which all my good deeds have gone to waste and will be the cause of my punishment on the Day of Judgment. (May Allah Ta'ala save us all from such an evil fortune and wretchedness! AMEEN





To meditate that there is a possibilty of me being the worst of all creation, as mentioned above, is sufficient. It is not necessary to have the certainity and complete conviction that one is the lowest of creation, rather to believe that there is a possibility that I am the lowest of creation is sufficient to save one from the disease of pride and vanity.

Second is to meditate that I am worse than every disbeliever and animal as far as my end condition is concerned. The final result of my life is unknown as to whether I will leave this world with faith or disbelief. If a disbeliever leaves this world with Imaan then his entire life of disbelief will be pardoned and he will entre Jannah (Paradise). As for animals, there is no reckoning or questioning for them. Therefore, as long as my life has not end on Imaan, I will consider myself inferior than all the disbelievers and animals. Thus, for safeguarding oneself from the disease of pride and vanity, one should say this statement to oneself morning and evening:



O ALLAH! I AM LOWER THAN EVERY MUSLIM, AS FAR AS THE PRESENT CONDITION IS CONCERNED. AND I AM LOWER THAN EVERY DISBELIEVER AND ANIMAL AS FAR AS THE FUTURE AND FINAL CONDITION IS CONCERNED.

May Allah Ta'ala grant us all the ability to practice and bring into action what has been mentioned.

AMEEN!



# THE EASIEST PRESCRIPTION TO ATTAIN ISLAAH-E-NAFS

(REFORMATION OF THE NAFS)

**������** 

FROM THE NOBLE UTTERANCES OF ARIFBILLAH HAZRAT-E-AQDAS
MOULANA SHAH HAKEEM
MUHAMMAD AKHTAR
SAHEB (حامت برکاتم)

Hazratwala said: Whoever practices upon the following prescription will (INSHALLAH) attain complete reformation of the *Nafs*. In fact, it is the easiest prescription for attaining it.

(who is the Mureed of Hazrat Hakeemul Ummat Thanwi ارثخة الشيطيير) mentioned that he was in that gathering wherein Azizul Hasan Majzoob Saheb (مثبة الشيطير) asked Hakeemul Ummat as to how one can attain the love of Allah Ta'ala. Hazrat Hakeemul Ummat replied:

"Those who have attained this love in their hearts, humble yourself before them and attend their gatherings for the sake of your spiritual reformation. Act upon their advices and abstain from what they forbid." Moulana Rumi (رعمة الشياعي) has said:

Leave your flowery talk and become a man of action,

Lower and humble yourself before a friend of Allah who has attained perfection.

In other words, leave all this "he said...it was said..." and worry about your own condition. But how will one become a man of action? By humbling oneself before a friend of Allah who has attained perfection.

My Shaikh, Shah Abdul Ghani Saheb (رية الشيط) while teaching the commentary of this verse from the Mathnawi, said to me:

שלה "grind" is from לאבני meaning, "to grind."

That's why there is a sweet dish called MALEEDA because it is made from grinded bread crumbs. In other words, Moulana uses this word שלה, which literally means: "become grinded under his feet", make yourself MALEEDA before him, humble yourself before him.

once Khawaja Saheb asked, "Is the spiritual effect in Zikrullah not sufficient to make a person reach Allah? Why is the company of the Ahlullah a necessary condition to benefit from Zikrullah?" Hazrat Hakeemul Ummat (عن المعالقة المعالق

2 Hazratwala said that once he wrote to his Shaikh, Hazrat Phoolpuri (رقمة الشعليم) saying:

"I have an intense feeling of love for you..." Shaikh wrote in reply: "The love of the Shaikh is the key to all stages leading to Allah..." The better and stronger the key, the easier the lock will open, and if the key is dull and weak the lock will likewise open, but with great difficulty. The love of Allah Ta'ala is granted in proportianate to the level of love one has for the Shaikh. And if one's connection with Allah Ta'ala will likewise be weak. There is not a single example in the history that can prove the fact that a particular person's connection with the Shaikh was weak and inspite of that he still received the great treasure of Allah's love.

(3) Consider oneself lower than everyone else and regard everyone else better than you. Hakeemul Ummat Mujaddidul Millat Hazrat Thanwi (יליגר וויישלים) used to say: "O Allah! I am inferior than every Muslim שُ الْحَالُ (FIL-HAL) and I am inferior than every Kafir and animal المنافذة (FIL-MA'AL). [The explanation of this statement

has already passed]. INSHA-ALLAH through the blessings of this meditation one will be protected from the detrimental disease of pride and vanity and one who is protected from pride will be gauranteed protection from becoming rejected.

(4) If the demand to cast evil glances or to commit some other sin comes about in the heart then one should look at one's appearance in the mirror. Look at what an appearance Allah Ta'ala has granted you.

He has granted you the external appearance of the pious servants of Allah. Does this evil action which you are involved in suit the external appearance of the pious which you have adopted? Say to your Nafs: "You shameless wretch! Do you not feel ashamed of yourself that you are committing deeds of the devil in the form of an angel?" Then look at the mirror and read the Dua which is taught to us by Rasulullah (Line).



# اللهُمَّ اَنْتَ حَسَّنْتَ خَلُقِي فَحَسِّنُ خُلُقِي

"O Allah! You have beautified my external appearance, likewise beautify my internal, i.e. grant me beautiful character and morals."

(5) Allah Ta'ala has said:

" Any goodness which reaches you is from Allah."

If any good deed was performed by you, i.e. writing a book, serving the Ahlullah, abstaining from sins, etc. Then realize that this is not your own accomplishment rather it is the ability granted to you by Allah. For example, if flowers grow out from a thorn bush then this is not the achievement or accomplishment of the thorn bush. This is because it is expected of a thorn bush that only thorns grow out from it, so if flowers start to bloom from a thorn bush then this is the Grace and Mercy of Allah Ta'ala. Similarly the "material" or substance of our creation is a dirty drop of fluid, therefore it was not far fetched of such a creation to commit

"dirty" deeds. Thus if good deeds are being performed then this is the Grace and Mercy of Allah Ta'ala, not our achievement. If the sand shines brightly then this is not the feat of the sand, it is due to the rays of the sun that the sand shines. If the sun removes its rays from the sand then the sand will immediately become dull and lose its lustre. Therefore Allah Ta'ala has remedied this evil disease of pride and vanity in this verse saying: "Look... do not consider any good deed which you perform to be your own achievement. Rather it is Our Bestowal. It is the ability granted by Us to you. It is our assistance."

Gone should realize that no lecture, writing, compilation of ours, no act of servitude can fulfil the right of Allah's greatness and majesty. The sublime Being of Allah Ta'ala is unlimited and eternal and we are limited and mortal. How can the limited and mortal, fulfil the right of the unlimited and immortal Majesty of Allah Ta'ala? This is why Rasulullah (مالله المالية) has said:



#### مَا عَرَفُنَاكَ حَقَّ مَعُرِفَتِكَ

"We have not recognized You as You should be recognized..."

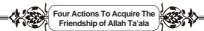
#### وَمَا عَبَدُ نَاكَ حَقَّ عِبَادَتِكَ

"... and we have not worshipped You as You were rightful to be worshipped ..."

Ah! Then what deception are we in as far as our deeds are concerned? If one's attention still keeps going towards one's academic achievements and literary accomplishments and one is proud of himself as to what great books he has authored (for example) then let him ponder over this statement of Allah Ta'ala mentioned in the Qur'aan Majeed:

﴿ وَلُوُ اَنَّ مَا فِي الْاَرُضِ مِنُ شَجَرَةٍ اَقُلَامٌ وَّ الْبَحُرُ يَمُدُّهُ مِنْ بَعُدِهٖ سَبُعَةُ اَبُحُرِمًا نَفِدَتُ كَلِمْتُ اللَّهِ \*﴾

" ... And if all the trees on this earth were to be made into pens and the ocean turned into ink and seven more oceans were to be brought the



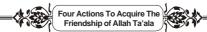
like thereof. Thereafter you were to write the greatness, majesty, and praises of Allah Ta'ala, then all the pens would break and the oceans of ink would run dry but His praises and majesty would not come to an end."

mentions in his Tafseer, Ma'ariful Qur'aan. "The mentioning of "Seven oceans" in this verse is not necessarily to restrict to a specific amount or limit rather it is to demonstrate the abundance and the intensity of the statement. This is because if a thousand oceans were to be brought, they would still be insufficient to write the greatness, praises and majesty of Allah Ta'ala"

Therefore, do not give so much importance and esteem to your so-called "literary acheivements." Look at your work from the perspective that it is the Bestowal of Allah, and thank Him. But to say, "I have authored this... and I have written that... I have acheived this and that" (without mentioning the Grace and Mercy of Allah) is a sin worthy of repentance.

His bestowal is perfect and complete and attributes and goodness are unlimited. Whereas our so-called accomplishments and efforts are deficient. Thus, if He accepts such deficient actions and efforts then this is nothing but His sheer grace. If He accepts our deeds then we have truly succeeded. One should make *Dua* and supplicate as such:

- O ALLAH! ALL MY ACADEMIC ACCOMPLISHMENTS
  AND EFFORTS AND DEENI SERVICE CAN NEVER
  FULFIL THE RIGHT OF YOUR GREATNESS AND
  MAJESTY. PLEASE OVER-LOOK MY SHORT
  COMINGS AND ACCEPT ME."
- 7 It is my life-long experience that whomsoever shall practice upon these 4-actions (as mentioned earlier in this booklet) then all of *Deen* will become easy for him and will leave this world as a friend of Allah Ta'ala.
  - (i) To adopt the appearance of the Ambiya (عليهم السلام) that is to grow the beard equal to one fist in length.



- (ii) To keep one's clothes above the ankles.
- (iii) To protect the eyes from lustful glances.
- (iv) To guard the heart from evil thoughts.

# CORRECT PRONUNCIATION AND RECITATION OF THE QUR'AAN MAJEED

Hazratwala (ריביאלי) said: I have repeatedly emphasised the importance of the correct pronunciation of the letters of the Qur'aan. In your own areas, under the guidance of an expert recitor of the Qur'aan (QARI/HAFIZ) ensure that you learn to recite the Qur'aan Majeed correctly. There are some errors, which if committed, could lead to becoming major sins. Among the שלי האל (LAHN-E-JALI) or major errors that occur while reciting the Qur'aan is reading a certain letter in place of



another. This is why it is highly necessary to read the Qur'aan correctly. Hazrat Hakeemul Ummat Thanwi (رثة الشابي) initiated great and renowned Ulama with Bay'at only after they were made to read the Nuraani Qai'da المواقات (an Arabic booklet which teaches the Qur'aanic Arabic alphabets and the basics of correct pronunciation of the Qur'aan Majeed).

From this we can clearly see the importance of this field of endeavour. It is due to this importance that I implore the people not to regard this aspect of Islamic education as a small and unimportant issue. If someone were to read the poetry of some poet incorrectly, imagine how angry and upset he would become. How then can we be so bold and careless to recite the words of Allah Ta'ala incorrectly? It is necessary for us to ponder what the right of the magnificent Speech of (رهمة الله عليه) Allah Ta'ala is. Hazrat Hakeemul Ummat prescribes that we should devote half an hour daily towards this effort, INSHA-ALLAH within two months we will begin reciting the Qur'aan Majeed correctly.

63



#### TO STAND UPRIGHT AFTER RUKU

It is also very important to know that it is Wajib in Salah to stand upright after the Ruku. Some people without standing up straight after Ruku, immediately go into Sajdah. Such a Salah is incomplete. According to a Hadith mentioned in Bukhari Shareef:

### فَصَلِّ فَإِنَّكَ لَمُ تُصَلِّ

"Repeat your Salah, for you have not perform Salah."

It is Wajib to repeat such a Salah, therefore, one should make sure that one stands upright before going into Sajdah.

## TO SIT UPRIGHT BETWEEN THE TWO SAJDAHS

It is also Wajib to sit upright between the two Sajdahs. If one, after completing the first Sajdah does not sit upright and hurries into the second Sajdah, one's Salah will not be

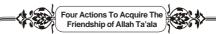
completed. To stand upright after Ruku and to sit upright between the two Sajdahs is Wajib. Realise and understand these matters clearly. Let it not be that due to hastiness, one loses all the rewards of his Salah.

It is also Wajib to place one's nose on the ground in Sajdah. Some people keep their noses suspended above the ground while in Sajdah. I have observed that their foreheads are placed on the ground while their noses are suspended in the air. Remember it is necessary for the nose to touch the ground.

کیا ہے رابطہ آہ و فغال سے زمیں کو کام ہے کچھ آسالسے

A connection has now been established through tears and lament, Perhaps the earth has some link with the heavens.

If the soil which you have been created from has a link with the heavens then rub you nose



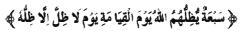
on the earth for this is the means whereby Allah Ta'ala endows one by which one becomes "linked" to the heavens.

#### THE METHOD OF ADHAAN AND IQAAMAT ACCORDING TO SUNNAH

One should also make an effort to learn the correct method of Adhaan and Iqaamat in accordance to the *Sunnah*. If someone in your own locality cannot be found to teach you then you should go to a place where an expert *Muazzin*, *Qari*, or *Aalim* stays and request him to teach you the correct method.



# A Unique Divinely Inspired Explanation of a Just Ruler



"There will be seven types of people whom Allah Ta'ala will accomodate under the shade of the Arsh when there will be no other shade besides this shade."

The first is a just ruler i.e. a king or president. Commentators of *Hadith* have mentioned various explanations of this *Hadith*. However, Allah Ta'ala has inspired in my heart a very unique explanation which, if practiced upon, will enable every person to attain the rank of a just ruler.

Every person owns a six feet kingdom which consists of a capital and the various provinces. The capital is the heart, while the nose, ears, eyes, etc. are the different provinces. Therefore, whoever establishes justice in his six feet kingdom, from head to toe, according to the pleasure of Allah Ta'ala will also be included amongst the just ruler. What is justice? Justice

can be understood by understanding its opposite. Since וצ شياء تعرف باضدادها things are better understood by understanding their opposite. For example, to recognize the day we need night; Imaan will be recognized through kufr (disbelief) and justice is recognized through injustice. As such, every action that is contrary to the pleasure of Allah Ta'ala will be termed as "injustice".

The person who does not safeguard his eyes, his ears, his tongue, etc. from haraam is in fact committing injustice by indulging these limbs in the disobedience of Allah Ta'ala. Such a person is not a just person. Therefore, if one desires to attain the rank of a just ruler i.e. to be under the shade of the Arsh, then he must establish justice on the kingdom of his six feet body.

He must establish justice on the:

- 1. EARS- by not listening to haraam.
- 2. EYES- by not casting lustful glances at

non-mahram women or handsome young lads.

- TONGUE- by abstaining from backbiting and causing inconvenience to others.
- 4. CHEEKS- by keeping a beard.
- ANKLES- by keeping them exposed from any garment hanging from above i.e. lungi, kurta, trouser, etc.

**Note:** Females can also establish justice by adopting proper *Hijaab*.

In this manner, every person can be a "just ruler" of his six feet kingdom. Thus, if one does not establish justice in any "province" of his body, then he will be questioned on the Day of Judgement as to why there was rebellion in that province? If the eyes were used against the command of Allah Ta'ala, the person will be asked why the province of the eyes rebelled against the command of Allah Ta'ala? Why did you not use your army of will-power from the capital (the heart) to

gain control over these provinces? Likewise, he will be asked regarding each province of his six feet kingdom.

In conclusion, one who does not gain control on the different provinces of his body is not a just ruler, rather, he is an unjust ruler. And he who makes his kingdom subservient to the laws of Allah Ta'ala will attain the rank of a just ruler on the Day of Judgement, Inshallah.

This explanation of a just ruler does not appear in any book of commentary of *Hadith*. Allah Ta'ala has blessed (*Hazrat*) *Akhtar* out of His mercy with this understanding.

Is it possible for us to gain the status of the one who had foresaken the kingdom of Balkh for the sake of Allah Ta'ala?

Despite our very low position, you and I can also attain the status of Sultan Ibrahim Ibn Adham, the king who had sacrificed his kingdom of Balkh and kingship for the sake of Allah Ta'ala. We can attain this status even though we do not have this kingdom of Balkh. Today, I would

like to give you the prescription of how those who do not have a kingdom to sacrifice for Allah Ta'ala can still attain the rank of Sultan Ibrahim Ibn Adham (رائعة اللهامية)

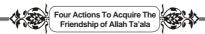
Let us assume whilst walking on the streets, a person's sight unintentionally fell upon a very beautiful woman or a handsome young lad, their beauty was such that it totally bewildered his heart and caused a type of current to run through his body from head to toe. The heart began to desire that, "how I wish I could attain this beautiful woman or handsome young lad. If I had the kingdom of Balkh at my disposal and I was the king of Balkh, I would have sacrificed my kingdom to attain this beauty and to marry this woman." But, this person then thinks that I do not have the kingdom of Balkh at my disposal so why should I take haraam pleasure. I will make a firm intention that neither will I look at her, nor will I listen to her voice, nor will I chat with her. I will not let my heart enjoy an atom's weight of haraam pleasure.

As such, instead of fixing his gazes on this

beautiful woman or handsome young lad, this person turns his eyes towards the heavens and says, "O Allah! If I had the kingdom of Balkh at my disposal I would have sacrificed this kingdom in order to attain this beauty. But, O Allah! I have turned my sight away from this beauty which in my heart is worth the kingdom of Balkh, out of Your fear."

I now ask the Ulama, tell me, hasn't this person in reality sacrificed the kingdom of Balkh in the path of Allah Ta'ala. I have hope in the mercy of Allah Ta'ala that this person will stand together with Sultan Ibrahim Ibn Adham (עלה ווה של ) on the Day of Qiyamah. Allah Ta'ala has blessed me with the prescription of how poor people too can attain the rank of Sultan Ibrahim Ibn Adham (עלה ווה של ).

one who protects his gazes from haraam will be raised amongst the martyrs on the Day of Judgement because this is a type of internal martyrdom. The desires to look at haraam



which was in this person's heart has been martyred. Ask those who lower their gazes from haraam as to what difficulty their hearts go through.

# REASONS BEHIND THE PROHIBITION OF PICTURE MAKING

One should not keep pictures of animated objects; neither in the home nor in one's office. The angels of mercy do not enter the place in which such pictures are kept.

By prohibiting picture-making, Allah Ta'ala has safeguarded the respect and dignity of His servants. For example, let us suppose that the picture of a person's elderly grandmother was taken while she was a teenager. A person who would have otherwise greeted this elderly lady with much respect, when seeing this picture will begin entertaining evil thoughts about her, that how I wish I could get her. It is indeed the grace of Allah Ta'ala that he has prohibited picture-making and thereby stopped people from entertaining evil thoughts about His servants. Another



secret behind the prohibition of picture-making which Allah Ta'ala inspired my heart with is that pictures/photos become the proof of one's past-life. For example, a person's picture was taken while he was indulging in sin. Thereafter, he repented by the grace of Allah Ta'ala and became the Wali of the time. At this pure stage of his life, if a person, out of jealousy, reveals these photographs of his past life, then imagine the hurt that would be caused to this believer of Allah Ta'ala. Allah Ta'ala has prohibited the taking of pictures so that these pictures do not become a proof of one's past sinful life and has thus protected the honour and respect of His slaves.

ہم الیں لذتوں کو قابل لعنت سجھتے ہیں کہ جن سے رب مراا بے دوستو ناراض ہوتا ہے We regard as cursed those joys,

Due to which O friends, my Sustainer is displeased.

